[redacted]

Must Remain in
Transcription Room

Mr. Nyland: Well, you know it's customary again that we mix the music up with a bittle bit of talk. That's partly not to give you, you might say, too much of the music that you cannot digest; have a little bit of a relaxation period in between, and partly to remind you of Work. Because that what is important in one's life and what should become more and more important is that you realize where the place of Work ought to be. And that it is more and more that your ordinary life is going to be tinted by ideas not necessarily of an objective kind, because for a very long time one starts to collect data about oneself, which data are sometimes right and sometimes wrong, but if you are honest you try to find out what really is the truth as much as you can. And in order to come to an absoluteness about such a truth, one has to introduce of course an objectivity. But a long period is necessary to accumulate data to become much more aware of yourself in the ordinary sense of the work, or rather to notice that what you are. And then you will find many things that you have really not seen because you start to pay attention to it. And it's not for the reason of improving yourself. It is only to accumulate many more data about yourself since you become more serious about that what you really are since half the time you're quite asleep about what you have been doing. Many habits which are already completely out of your - your consciousness as it now functions out of any kind of a mental functioning - simply are there. You behave that way. You don't think about it. That's all. Sometimes such kind of forms of habitual behavior become apparent to you when you see it in someone else. And even to the extent that you start to criticize it or that you dislike what they are doing, you don't know that you are doing it yourself. At the same time, when you notice this

and you are provoked or you think that so-and-so should not do it and "thank God I'm not like they are", it happens that if one be - comes interested in the behavior in general of people as you know, of your acquaintances, you start to include yourself more or less and every once in awhile you will ask this question: "Am I like that" or "Have I got habits like that" or "Am I as automatic as apparently my friends seem to be"? It's a very good questioning attitude that one should take towards oneself and many times you discover that you are just as bad; that you have a habit which you didn't know about, but it has happened many times only you see it in someone else and then you discover that you do the same kind of a thing. If they bother you, you probably bother them. Again, it is nothing that is to write home about or to criticize yourself for, because that is the way we are made up and that is the way different people are in different ways, and also including oneself one must learn to accept oneself the way one is simply as an automatic, mech - anical wort of a creature who has of course habitual movements, or talking, or maybe a certain aliche form of feeling, whatever it is that a person has that takes up his personality. You start to recognize it in someone else and you question yourself: "Am I like that"? I don't want to go this far in saying that wnever you discover some - thing in soneone else that you yourself are that way also. You know sometimes the explanation is that you don't discover certain things in another person unless there is something already in you with which you discover it, all dependent on your experience. You can observe many things outside of you that you have never experienced yourself. And only you have noticed it. And the fact that you noticed it means that you are alert. It has nothing to do with what you are.

Sometimes for instance you may say that a person is stealing and

you say to yourself: "I am not a thief". And it's quite true that you are not a thief. And that the fact that you are honest will make you realize that someone else may be stealing. So, you don't have to go through all the experience of someone else and their manifes - tations. In the first place you couldn't of course, because people are different and you are limited in your own manifestations. But, also thank God it isn't necessary to live through all the experiences that might be available to everybody that you happen to know. Because the distinctions between people whever they have different kind of experi - ences which make them up, you are as one of them, exactly the same way. Although you may be only similar, you have also experiences of your own. On the other hand, that what you now at the present time believe that you have, need not be anything that someone else has. And then you fall into the danger that that what you consider for yourself worthwhile, you get a little stuck up and conceited about it.

All these kind of things gradually ought to equalize for oneself when you start the study of other people, and including that yourself, so that you become much more familiar with yourself the way you are. This is of course a great difficulty because one is apt to be critical, one is apt to see what people are and you are all the time affected because partly you become identified with them and partly you simply get upset which also means that part of you goes in the direction of the other person and you start to feel because some so-and-so is dif - ferent, you have an idea of how they should be, and they don't behave that way. And all the problems of so-called education or the good well-wishing, meaning well for soneone else, the intrusion into the life of womeone else where you have not business, all this kind of a mixture of where you think that you will do good and you don't you

must of course become much more familiar with your attitude towards that, and simply put it down as a characteristic of yourself.

When you know this now, and you see people, how is it that one should now live with them? You start to understand them. That is, you can see their mechanicalness, partly because you are mechanical also, so you can say I'm in a similar kind of a situation and now I am atill affected by people I have to work with, people I don't like, people who step on my toes and I will do them a bad turn if I possibly can, and so forth. I want a little revenge. I want a little chard und fried as they call it. Something that is in you that really is not entirely correct, but still you have it. And you are affected during the daily life, the whole day, by people simply because you happen to see them, or you hear them and they have that kind of an influence on you and you react. What does one do in such a case? Understanding them doesn't help because the reaction is very often emotional. And your reasoning, although you can't explain it, you are affected; you feel one way or another. By withdrawing, that is by getting away from the periphery of the totality of the facets of one's being. By that I mean, that all the different facets of one's mani - festations are different in different ways and are, as it were, like different windows which you look through whenever you meet someone else and recognize that kind of a tendency in the other person. It strikes home to some extent and the reaction is as long as you are peri- pheral, that is, as long as you are living on the surface, is that immediately you react to it because not only that you know it so well, but that is the habit.

By the withdrawing from that outside oayer of one's manifestation towards oneself, inside you reduce the chances that there are too many

facests, or that there is a certain group of facets which have more or less the same kind of an origin. And the further you try to be affected inside, the more then you will have a chance to meet with the influ - ences on yourself and actually cope with them. The further you get away from the surface if you realize now what I am talking about is that you don't immediately react, but that you give it a little chance. And then perhaps react but only after a thought process evaluating it if it is worthwhile to react or not. This requires on your own part a certain balance. When you are in balance you have a chance not to have to react immediately. But you can then select a time when you want to and it is a very good thing not immediately to answer someone who might aske you a question. Or if you want to say something to consider it first, before; formulating it well and then saying it. By withdrawing from the outside layer of your manifestation to that what is more essen - tial, you start to realize that in this, if you could live there, you would not be as much affected by the outside conditions which now affect you and which provoke manifestations on your part.

I talked the other day about solidity of man. It starts there. That is, I try to let the impressions that I receive enter into me a little further than the surface and the more essential, the more real they can become, the more there is for me that could be tackled as it were on e amore neutral ground instead of on the field - the fighting field of the periphery. You have a chance. How much you will be able to contain and how much you then will want to send out as a reaction, again because you wish that, or you want to retain it, depends entirely on how solid you are. The more attracted to the periphery and, as it were, giving yourself away by identification with someone else who affects you. The more quiet you can be, the more chance you have to consider it really from the standpoint: "Do I wish to react or not"?

And then having made a choice, you can then select the direction in which you want to react instead of being forced to react in accordance with the action taken, taking place on you whenever you receive that kind of an impression.

The solidity in man simply means that he has something which is not affected by the outside world. That in an ideal state it can continue to exist without any other influence from the outside entering unless one wishes. It means also that if one lives there, you don't have to behave inaccordance with the impressions received. You never become a fool that you close your eyes to the impressions that you do receive. The only thing that happens is that the reactions are not the usual kind, and that you have a chance to select for yourself what you want to say or not say in accordance with the judgement which gradually is formed in this solidity of yourself which is more and more reality for you. The ultimate reality depends on the objectivity. And the impression that one receives from others, when they are received objectively, will enable anyone to build up a solidity which becomes then for him permanent. The more then one can live at that place, the more one has control to do or say whatever you wish without being affected in the ordinary way by other people.

So the result is that one realizes and acknowledges and also appreciates whatever other people are, liking them or not, or being bored by them or not, whatever it is; that is what they are. Every once in a while you'll be surprised that you will still be affected. And that of course throws you cojpletely over because you think that you're already so far advanced of them that you can walk in the multi - tude have affect on you. But of course you will find out by that kind of an experience. But gradually you must learn to be in the midst of people who bore you or who affect you, who you dislike, who you usually would have reactions to of saying this or that and the other, that you

can't contain yourself.

The solidity is made - that is, is helped to be built within you by a dertain form of exercize of containment. An exercize of containment means that when I am in ordinary life affected that I do not allow my thoughts or my feelings to go out from me, I keep them. I keep all of them. I have them because I remain a human being affected by the conditions of the outside. And I cannot help that because if I were not I would die. But, if I now contain within myself the thoughts that usually would go out, or feeling that I let run and have free play, or even the talking that I do sometimes, then when I am contained I surround myself with a little bit like a barrel of Diogenes seeking for that what is a real man within me. And by having that kind of protection I then can sit for quite some time without the thoughts being outside of me thinking about all kind of things under the sun, but becoming contained within myself as it were in a concentrated form of that what constitutes myself as a human being. What is needed for it is a relaxation of oneself, and also in the begin - ning, a reduction of all the activities of a mental or of a feeling kind, to bring it down almost to zero if I can. The process of that kind of collecting of oneself is a process similar to meditation. But the meditation now is concentrated on that what I am. It is not concentrated on that what is ahigher form of being above me, and it has no relation to prayer. It has only a relation to myself, to contain within myself that what I do not wish to give out regardless of someone else outside of me clamoring for it. It's a form of strength. It is something that can be built up by experience. And every once in a while in the midst of an activity in ordinary life, you ought to see to what extent are you affected and to what extent do you react and to what extent can you prevent such energies to go out from you.

I say it does not as yet belong to objectivity, but belongs to the study of yourself. And the more alert you can be without going over into an awareness, the more you will add to the total stock of know - ledge of yourself even if some of that knowledge may not be entirely correct. In this sense, whever you meet anything that is unusual, do not immediately react. For such things it is sometimes easier to let it penetrate, because it is new, don't have any fear, but at the same time, don't have any prejudice. The more open you can be, the more it will penetrate to that what could become reality or at least to a place where it really belongs instead of being immediately sent to your head or even to your solar plexus. Try to keep it pure in that sense, of simply letting it come in the way it is. This refers to music. The more relxed you can be, and the freer you can be from all prejudices regarding how music should be, the better it will be for you and the more you can use it as a form of food for yourself. There's nothing special about it and it's not a big production. It is a very simple thing in which one becomes also extremely simple. And the degree of one's simplicity will determine the degree of your possible digestion. So, if you want to listent to music that way, it might be helpful. And it you want to, you can drink.

(Side Two)

When one collects these data about oneself, something else of course has to be done. Not only that one has a delayed reaction, but you have to start gradually with a certain form of judgement. Because many of the things that you dislike about someone else, and you might dislike about yourself, may not have a place in your life the way you want it. You - you cannot help becoming critical about your shortcomings. The assumption is of course that you need not be and you shouldn't be and it should have been different. But the fact of

course remains that you are. So, in the first place is the question: accepting what you are. And whatever that is, that is whatever is your normal reaction, period. Because it is different for different people. Some are quick and some are not quick. Whatever it is that happens for you - discover that way one takes in any kind of perception and how one reacts because of that perception. You see I'm only talking about such things. I'm not talking about your thoughts which are already there or your feelings which are already there or the associations, which of course would be there. I'm talking about that what is a new impres - sion from outside, usually from other people, maybe sometimes from surroundings, and then to which you then react. That is instead of letting it penetrate, the reaction is immediately the reflection of it.

I think this has something about deflection. It is not a deflection. The deflection can go in any kind of a direction. One effort is different from the way of entry and it goes in any other way: it is deflected. A reflex is dependent on the income and, according to a certain law, outgo. That is, there is a very definite relationship between the angle under which it strikes like a light and it goes up, and that is a reflec- tion. This - because of the habitual way of behavior psychologically - is a reflex. It is how the mind starts to function in a habitual way as it always has done and it comes to your notice whatever it now is - a slow or a fast process - it belongs to you. The discrimination now starts when you collect all these various data about yourself and about other people, and you try to prject them in a surrounding in which you think that they ought to function in one way or another, including yourself. And this includes all the time yourself. Very you yourself become the example because you can handle it better and, you know more about yourself if you are really honest than you know about someone else. You cannot be as objective about yourself as you might be about someone else, but that for the time being is not a consideration. You

start to select, and you then for one day will try to take these impressions as you receive them and change the reaction, that is that reaction philosophy, in such a way that you start to control it and then the direction has to be in the form of improving or changing in order to meet conditions in a better way.

For instance, you are apt to react angrily about some mistake of someone else. It does not belong to you as something that is a man - how he should be. He ought to have at times definitely a control over himself. He should not react all the time like this and become a nuisance to other people as well as to himself. He has to start to improve himself. Mind you what I am talking about is not Work. What I say is simply common sense in order to get along in the world better and to learn for yourself a certain way of how to handle yourself by trying to build up strength of character. As I say it is not an objective value. It is only to give yourself much more ability to be able to do certain things about which you usually don't do anything or you close your eyes. And this then includes that you see what other people are doing and the you can judge and then for yourself know you're doing it, you judge yourself. And the the direction has to come from that what I call your inside. That is what is there inside of you from which you can start directing as if you lived there, and you give orders to the outside manifestations. You make, and this - this particular way you make a separation between your manifestations and the source.

The source is you. The source sometimes is your mind and sometimes is your feeling. But the activity is always the periphery manifestation of that what may be the cause of it, the source. When there is a separation between the source, since you delay the activity corres - ponding to that in the form of - of a reaction, you have then a chance of directing it and directing it in a certain way. And the way

you then wish to direct if for a very definite purpose. The purpose may be related to the person you address or to whom you are talking and it may be related to yourself for your own conditions. This now means a certain intentional form of living. Not haphazard. Not just taking everything as it comes and trusting to luchk, but quite definitely setting up within yourself a positive quality which is now represented by your mind understanding the situation in which you are and you as a reacting automatic mechanical person.

I say it is valuable in order to acquire a certain dexterity about yourself with an increasing world of data about yourself that you also will have gradually the facility of handling them. I say all of this is preliminary to Work because the same things happen in Work. The same things happen in objectivity and to do something with that objectivity, you will not be able to remain objective unless you train yourself in an unconscious way, this willingness for yourself not to be slipshod, not to be halfway, but to remain within yourself directed toward some - thing that you set up as an aim for yourself. I say it can be uncon- scious. It does not matter. It is a dexterity that you have to acquire for yourself in order to be able even in the terminology of earthly beings to become a good man or to become a kind man or to become a contained man or to become a man under control or a man really who knows how to keep his mouth shut and so forth. What ever it may be. But it will give you a color to your life in the day of actually seeing and doing something abou it.

All this what I'm saying now is a question of understanding your tendencies, and how gradually the tendencies have to become useful for you in further development. It is first acceptance of the characteris - tics of that what is your personality, and then gradually to change it. But, directed from inside. Not just chance for a change - change's sake.

You change it because you direct it from inside in accordance with your understanding of what is the total plan of you in that surrounding. It is a different thing from just becoming a little bit better because you get hurt ot because you feel that that it is not bon - ton or whatever it may be. That is ordinary stuff. What I'm talking about is an entirely different thing. It is something that has to have a different kind of an accent within. When it is within, you can handle it from there. And then the next step is to handles that and become objective in that handling. Again the process is divided into two, from the periphery to the inside is your observation process, from the inside to the outside in a renewed manifestation, linked up as a reaction, it becomes a participating process. But you must be much more awake during the day. You must be not awake now I mean in the sense of Gurd - jieff, awake and alert, of seeing things, noticing things, to really have your eyes opened, to pay attention to others, and as tired as you can be. And as slow sometimes as you may have to be in order to keep track of that what - what is you as a human being walking on the street, or doing any kind of a thing, and to bring to your own notice what is now completely hidden because it happens to be automatic, and also it happens to be habitual. You will find in that that you discover many things about yourself that you always have assumed and you will also realize that there is an awful lot you always have missed. And partly because you never wanted to see it. And now this time you will have to see it because it happens, and it is yours. There is no question about it and you must not be afraid of it.

(Side Two)

Try to select for next week one day in which you will do this, the whole day, and devoted to that kind of a study. Again I say it has nothing to do with objectivity. It has nothing to do with prayer. It

is not religious. It is not even ethics. It is just a study of yourself to find out what you really are. Impartial, if you can be so much the better. But if it isn't , all right. That you suffer a little bit with it, also it doesn't matter. But you have to be for yourself much more alert to that what is taking place. In other words it's like keeping your eyes open, keeping them peeled for that what is taking place and you are constantly under the influence of outside conditions and never dream. Never allow yourself to stare or to sit and also in that way to meditate which is a dream form. The meditation is the consideration of yourself as you want to contain yourself. You can be thoughtful. You can contemplate, if you wish. You can be relaxed and considerate. All of that, of course, is allowed. It belongs to you and you have to put it sometimes to the foreground, but it is not taking up the past. It is the moment when things happen as you experience it in a day. What you are now. The is - is good for a little analysis, but it will not help you in that. You've got to face the conditions as you find them each day as they are. And there is not rule that you can say "I apply it now". It doesn't matter if you have a mother comples, and you are going out, and you don't meet your mother or there is not chance for that to - to become apparent. Don't use words that one is so used to in psychoanalysis and all the rest. This is a very common kind of a thing. Youstudy yourself as you are in daily life and you just do almost as if you are present to yourself and you see this happening. And, you, if you want to, you can give it a few words and you consider it, you give it value. You select. You choose what you wish to do. You direct it if you possibly can. You will as a result be so uplifted because you are engaged in a task of this kind which is quite useful. You know it is useful and it is immediately applicable to that what you are doing.

You can use your friends and your acquaintances for it if you want. They won't know any better and it doesn't make much difference because you don't do any - any harm. For yourself it is extremely valuable. Select one day. Don't do it more than one day. It's a heavy task if you want to do it. If you want to do it right it is not easy. But it is extremely, as I say useful. When you will wake up after - wards, you will really wake up. You know it. So, to that_____ (toast)

Part Three

Now in order not to make it too somber when you start talking to yourself about yourself, you can do something for someone else, and perhaps at the same time receive some pleasure from it. But also that you are opening yourself up to exactly the same thing that someone else has pleasure about you. And maybe you don't like that. But, there is give and take. But as you discover now what other people are and as you see what you are, everyone in this room I would - almost, I would say gives permission, but it is neither here nor there. And you can take it or not take it. It doesn't matter. I only make a suggestion. Each person has certain characteristics. Some of them are outstanding and obvious. Others are not. Some are a little bit hidden in the motivation and the expression is different from what you originally might think it is and it may come from a different kind of a place. You study people from the standpoint of where they live. Again, what - ever the three centers are and where the accent is. Also, you study them from the standpoint: do they live quite superficially or do they live a little deeper, or where are they, or sometimes do they actually at times, at least, let you know in the presence of you show certain characteristics which many people do not want to show. Some people are freer about that than others. Many people are self-contained to

such an extent that they don't want to show what they really feel or sometimes not even what they think. They hide it and it is like a facade. You don't know unless you know enough about human beings in general, and you can more or less place it. This of course doesn't happen too often. You probably will know for yourself also and that what I call, if you remember, private life is something that belongs to you entirely and never should really be shown. You never could communicate that to anyone else. But, here and there, you know of yourself that at certain times under certain conditions you so - you show a certain side of your - self, certain characteristic or something that is part of your manifes - tation of your personality. It may be a habitual way that gradually has come to your notice or it may not be. It may be quite mentally conscious in the ordinary sense of the word. You may know it. You may know it of someone else.

Each person in this room has a privelege to tell every person in this room what is wrong. Try to hit on something that you feel is either deliterious, a little obnoxious, something that you really don't like and that maybe other people don't like. But they really can tell at a certain moment the truth about themselves and they should not take any offense. You're open to exactly the same treatment from everybody else. So it is equal. And maybe you don't like it. If there are, let's say, twenty people in this room, you can have nineteen opinions about yourself. But, you also have a chance to give nineteen opinions of the others (laughter). So, as I say, it compensates, but it keeps you on your toes. And it may be that at times people will reach a certain truthfulness, particularly when they mean it well. And, it is a game and you don't have to participate. I would say it is not a one - sided game. That is, you cannot choose to tell someone else what is wrong with them without receiving from others what they think is wrong with you. Either you play it fifty-fifty, or you don't play it at all. But

if you want to participate, you can even select the people and then accept from such people only what they think of you and the others you let - you leave out. So you, you have to find out a little bit, but as I say, it is like a game. Out of the mouth of babes, the other day, I said you will hear the truth. Well, your best friends will never tell you. Because there are very few friends who really have that much faith in this, and that much interest of telling you. Very often they simply will shake their head and say, "Oh, that so-and-so. He's always like that". But, they won't do anything about it and behind your back probably they will tell someone else. Well, here is a chance to come out in the open and it has to be done without any desire to hurt.

Now this you must understand, because otherwise the game is no good. It is not to let off.. .or to vent your. . .steam. You know? It is something that you have to do really intentionally to try to help, and to tell someone and, of course, if the other person has only a kind wor, all right, then you have been the right thing. If they don't know it, don't argue about it. If they say that is the way that you. . .Try this for a week if you want to. You're at liberty, as I say. Absolutely no way of giving any liberties so you can do as you please about it. Only I suggest, that it is useful again and again if in this way you try to learn to understand each other. And there are certain things that you will not see that are obvious to someone else, and it might be help - ful if they tell you, "you are this" or "you are that", "you are always a little argumentative". And then you say "No, but I never argue", and that of course proves that you argue. This is exactly the thing that you are open to if you really want to. But it is again an accumu- lation of data for yourself, and your world will never be too large. You may not be able to digest all of it but it is important to - to increase the knowledge of yourself, the knowledge mostly of your body and its manifestations. And in that way it's exactly the same as travel on

earth. The more you see of the world, of the earth, the more so-called you will broaden yourself. But you certainly will learn to find out that there are many tribes or groups of people living in different parts of the world under a different kind of sun and different kind of conditions, quite unusual to the way you have been brought up and that then will, because you travel, comes to your notice.

The earth is you, your body, and the manifestations of your body, of those that take place without your knowledge, are like the people on earth you've never visited. When you now go and explore and you find out that there are people who behave in a certain way, that is how you are in an unconscious habitual state, you add to your knowledge of your earth which is the totality of all your manifestations. And all of this - this what I am trying to say is that if one wants to work together and study together, several times as you know I've called it like a research group. One is interested in what talkes place when one tries to apply a certain rule to a variety of people. Not all of them react the same way. It is like a medicine that will have different effects on different people. But it is for the sake of science, and this is now science of an objective kind. That if one could compare results in truthfullness, and then exchange - communicate such things on the basis of having in mind, we want to find out what is what, that then there is that possibility that we will find out something about ourselves in this life. And perhaps the possibility of extending it or continuing it or to become more and more free, so that finally that what ultimately must take place in anyone's life, is the giving up of that what now is his body. And that the whole problem of life really centers around one particular point: how to reach freedom of everything that the body manifests. How to become really that what one is, without even having to manifest it through the body, so that the accent of a person is not on his body, but it may be, either on his feeling and if it could become an emotion so much

the better or it may be in his mind, provided the mind is a mind. That is it starts to function in an objective sense by itself recording that whatever it is truthfully. And whatever truth is - is that what is beyond us, outside of us. We have no truth on earth. We have a temporary truth for ourselves in order to live with, and that we call more or less the truth, or more or less the sincerity, but it is not absolute. I have said this many times.

The absolute truth is different. It is that what is on the Sun. It is not what takes place under the Sun. It is that what is different from whatever earth is. That what is divested from whatever the qulity of earth is for myself if I could actually be free from my body on earth I could live in a planetary or on a solar level. So what I suggest we're all representatives of a certain form of life on earth - we call it human beings. And we all have been educated in a different way. And we all have different kind of tendencies. And we all have our possibilities of being hurt. And we all have certain qualities that are good or useful, and if we only now could be open about such things. This really this is the truth, because apparently nineteen people tell me the same thing. I probably don't have a leg to stand on if I disagree. If it is truthful, and to the extent that one wants to do it, for yourself you participate in it, you will get an awful lot of material for nothing. Whoever wished it. Mind you, I don't blame you if you don't, consider it, it's a little precarious, one gets hurt a little easier, perhaps than you even think. And so don't - don't try it, simply, not even as a, as a little adventure. You must really do it because you hunestly want to find out. And it is a question of how does one become more and more sincere in one' own life.

Where is the accents of one's life? On earth - 99%. Or if at times we do spend in relation to that what is called the words of one's father. Of that what is your spiritual or maybe what is your psycho

logical value. And that what is perhaps much more important if you only knew that there is a difference between the two, a very marked one, a difference in density and a difference in value, a difference in being able to contain. The body is only possibly able to contain a few things. But the mind can contain many, many more things than it does contain now. Once we can free ourselves from the sawdust that is in it, and the associative processes and all the so-called verbalizing, this mental formulation, but really come down to concepts. And come down to that what the mind should be, that is Work in thought-form, that kind of a crystallization that is not necessary to be thought about, but nevertheless exists as a knowledge, which is then based on the understanding of the previous experience. If this were possible, then the conscience would have a definite function to fulfill. Again, as I've said many times, of creating the balance between the mind as it ought to be, a mind par excellence, and that what is the body as a servant. And that conscience then, will help you to guide you - after life, maybe after death, or also already during this lifetime. If it is possible for you to really understand the truth and with knowing the truth you will know what to do. And then you will do it because this conscience will tell you that I will not speak to you unless you do. This is something different from what we call in ordinarylife, a conscience. Your ordinary conscience can tell you lots of things, and there is not compelling - no compelling force. In an objective sense conscience has in it the compelling force to do. It is really whenever objectively your conscience speaks, there is a requirement to do. And otherwise it doesn't speak. So you have to listen carefully. And when you do, you also know that the obligation is again on you. Your life is ahead, your days are ahea, your week is ahead, you can do whatever you please, but you must remember, it will not last.

So. . .I wouldn't say good luck. Still I wish you, wherever you

are, whatever you are goin to do in the coming week, that you make that week an outstanding one. This is true of any task you do, which you do sincerely, which you do for yourself, of course. And if you really do it, you'll be amazed how your week will be. But it has to be continued, at least for seven days. If you do it, things open up for you that you cannot even dream about at the present time. But many times you don't do it. And after two or three days, you let go because you don't - you don't have such tenacity. I do not know if you ever will learn. It depends - depends really on what you want to do. It can be done, no doubt. But if you will do it, all of us individuals. And, of course, I don't know. You must know for yourself how strong you are, and perhaps where you get stuck. And then if you want to continue with it, I believe if there is a sacrifice, and it has to be given up. But all I can say is, that if you actually next week spend a week as if living with God, or walking with Him on the street, in your home, with friends, before you go to bed, even in your sleep, and you wake up almost with His name on your lips. That is your life in a spiritual sense. That is your God at that time and for that week. Ten years from now it won't be like that. It will be a different God different kind of life. But for one week that what is most important for one. You must live - you must become really serious about your life, not with a gloomy face, i don't mean that, but really honest. And then that honesty has to be followed by the activity of again, and again putting to practice what you know. To extract from it in the practice that what is the value. And what is the value of that what you relate, becomes your experience and your experience is your own. That is your solidity. That becomes Man, Divine.

So, luck, success, no, maybe I say humility, real humility, real knowledge. How small we are, how terrible, and still capable of thinking of the possibility that we could be universal. On the face of it it looked so stupid, that one has to admit that one is nothing in order to find out what one can be. And still it seems to be the only way of first getting rid of all the junk that we have admired so much and on which we have relied. And then gradually putting in its place something that becomes our own. And then your life really starts again.

So, whatever it is, have a good week.

Transcribed: Cynthia Kosut
First proof: M. Wolfe
Second proof: S. Rogoff
Type: M. Moorhead
Final proof:

Part (1)

Learning about yourself by observing others.

Being affected negatively by others.

Using your reactions to work on yourself

Delay reacting – let the feelings go deeper

Solidity – making decision wether or not to react to others

having something that is not affected by the outside world.

~~Containment~~ –

Containment – Keeping thoughts & feelings –
Hoeding your energies

Part (2)

~~Mt~~ 1. Collecting information about yourself – judgments –
deflection – reaction philosophy.